

Another man, a distinguished gentleman from the mountains north of Maypergat (a), came to him that he might by his prayers give him sons.  
 14. his request was granted and he sent many gifts to the abbey and to the brethren.  
 15. Again there came to Mor Simeon a woman of Awgar, whom an evil spirit was causing to waste away. Whenever (this spirit) came upon her she would become as one dead. But the saint looked her in the eye and shook his head and said to her, "Woman, do not sin again!"  
 18. She said to him, "My Lord, I beg you, do not make my shame public!"  
 19. For you know me and my wicked crimes." The Blessed One then pronounced a blessing over some water and gave it

a) "from the mountain on the interior side of Maypergat".  
 18. Jn 8:11

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LV  
 1. Further: THE STORY OF MOR GABRIEL, BISHOP OF THE SACERDOTAL ABBEY  
 2. OF THE HOUSE OF MOR SIMEON AT QARTMIN, WHO IS CALLED  
 3. 'QUSTANJOY' AFTER THE NAME OF HIS VILLAGE

4. 1) Beloved, seeing that I had not long ago recounted certain details  
 5. about this holy congregation, I thought it now my duty to continue  
 6. this series of stories with the present narrative; for how should one  
 7. not be blamed for speaking (only) of certain individuals, while  
 8. passing over in silence a great multitude of the blessed men? Yet  
 9. he who wishes to write about them will fall far short of narrating  
 10. all they did.

This godly congregation was gathered from abbeys and monasteries  
 and from cities and villages of every part and every land. It  
 numbered no less than eight hundred (monks), all of whom burned with  
 12.13. the zeal of faith, juniors and seniors alike. Girded with the  
 14. armour of truth, they went out as fit men and strong to meet  
 the Devil in constant warfare. Indeed, a man would have to  
 15. be numb in his mind and blind in his heart not to be moved deeply,  
 16. as though startled out of sleep - not to come to repentance, to  
 17. turn his thoughts to sorrowing, to weep with groaning, to set  
 18. himself to the spiritual labour of the work of righteousness, and  
 19. to hold fast to the strenuous course of truth - at the sight of such  
 fine old men with their splendid gray beards bowed under the yoke

41. cf. LL Eastern Saints, ch. 35 13. Eph. 6:14 19. Mt 11:29-30

P36  
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1 suppl. ed. (cf. LL Eastern Saints, p. 205) 2 ms. (cf. n. 1)  
 3 2 ms. (cf. n. 1)

1. He prostrated himself upon him and kissed him, and weeping said,  
 2. "How blessed I am to have been worthy to be blessed by your  
 3. holiness! From now onwards - your Lord is my witness! -  
 shall never...

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[illegible]

٩) مبعوضه ملازمین ۱۲۱ حاج احمد آقا ملازمین و معمله ملازمین

## LVI

1. and from social intercourse and from all laughter and frivolity,  
2. instead of which they gave thanks, as the Apostle commanded,  
3. with anguished repentance and tears. (They were all at)  
4. one (in their) conversation (with) and contemplation of God, (at) one  
(in their) conformity of life and dress. (a) (at) one (in) harmony,  
5. each had the same submissiveness, the same meek serenity, (b) the same  
6. equality, the same pure regard, the same humble and reverent speech.  
7. They were sensible; they were not loose in their behavior. In  
8. short, they kept their eyes open for each other's good example, and  
9. so learned chastity and persevered in the works of righteousness.  
10. If a discerning man were to examine their way of life, their  
11. sufferings, their monastic habit, their unceasing offices, he would  
12. truly say that they were made in the very likeness of the heavenly  
13. ones. From the first Hour of the night not one of them could be  
14. found on his rug; they were all keeping watch and bending their  
15. knees in prayer. In fact each one was spurred on by envy to emula-  
16. tion of his fellow - not the base (kind of) envy, but that which  
17. motivates improvement. Wrapped in wonder they would stand, watching  
18. and striving, some with tears, others in (mute) suffering; others  
19. again would stand in narrow standing-places (c) and others would prop  
20. themselves up against walls the whole night long without any other  
21. support; others strung ropes beneath their armpits and  
22. suspended themselves; others refrained from turning over  
23. from one side onto the other until the side that was underneath  
24. remained as dead. Whether old or young, strong or weak, they never  
25. ceased from this laborious contest. So let us rejoice and be glad  
26. when we hear of these men!
- a) "One order, one habit"  
b) "One"
- Let us awake as if startled

a) "one order, one habit".  
b) "one submissiveness", one meek serenity". and so forth. \*  
c) "stations"; for the use of *qamo* to mean 'standing-places', see LL.Eastern Saints, p. [82].

2. I Th. 5:18

- [illegible]

1 suppl. ed. 2 2

## LXXIII

1. anything into the Refectory and put it on his table, except for what  
2. the community provided\* and put on the table. One of the monks,  
3. however, a greedy and an arrogant man, holding (this) rule in  
4. contempt, brought some salad and olives and put it on the table.  
5. The Blessed One first cautioned him at length, but when he saw  
6. that he did not hold back his hand from the food, he addressed a  
7. sermon to the monks about not breaking the statutes and rules of the  
8. monastery; and he ordered that wretch not to taste the extra (food)  
9. which he had put before him. But the wretch, puffed up with pride  
10. of his heart, far from

- [illegible]

1. that anyone should eat anything before the blessing and the sign
2. of the cross. But he refused to listen and ignored what had been said (a). That same day he vomited his inwards out of his mouth and died at 11:01 a.m.

[illegible][illegible]

1. *Boerhaave's* *De Arte Medica*, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 2567, 2569, 2571, 2573, 2575, 2577, 2579, 2581, 2583, 2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 2917, 2919, 2921, 2923, 2925, 2927, 2929, 2931, 2933, 2935, 2937, 2939, 2941, 2943, 2945, 2947, 2949, 2951, 2953, 2955, 2957, 2959, 2961, 2963, 2965, 2967, 2969, 2971, 2973, 2975, 2977, 2979, 2981, 2983, 2985, 2987, 2989, 2991, 2993, 2995, 2997, 2999, 3001, 3003, 3005, 3007, 3009, 3011, 3013, 3015, 3017, 3019, 3021, 3023, 3025, 3027, 3029, 3031, 3033, 3035, 3037, 3039, 3041, 3043, 3045, 3047, 3049, 3051, 3053, 3055,

*[Faint handwritten notes at the bottom of the page]*

25 Oct 1944

*[Handwritten signature]*

... ..

...and the ...

1950/11/12

700-1000. 2000-2000. 2000-2000.

100.000 = 100.000,00

Number of hauls	Species A (%)	Species B (%)	Species C (%)
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4	40	20	30
5	30	15	20
6	20	10	15
7	15	10	10
8	12	10	10
9	10	10	10
10	10	10	10

out of a deep sleep, to emulate their fathers' example.

15 10

$\frac{d}{dt} \left( \frac{1}{\sqrt{1-v^2/c^2}} \right) = \frac{v}{c^2} \frac{dv}{dt}$



14f. of Chr. Gartin	819, A.G. 723 (= Chr. Edessa	540 <sub>10</sub> , A.G. 723)
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1 suppl. ed. 2. A مصنف

17. 2) To pass over in silence the history of this holy and  
18. sacerdotal abbey is, far from my intention, so let me tell you,  
19. my faithful audience, at least a small part of it. (a) \*  
In the twenty-first year of the reign of the victorious

a) This section is subjected to a close examination in Chapter Four.

7. Mt 11:29-30

(2) الحنة زبيب وعلفها بدينار عجمه ودينا حنظل  
حسباً ومدها ملح اقم قلنا لا نحب دينار حمر عظماء  
و ديونهم الا حصص يفتي منها ولما قالوا وقالوا

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1 sc. ۱۱۱۱۱۱۱۱۱۱ 2 suppl. BP

1. that anyone should eat anything before the blessing and the sign  
2. of the cross. But he refused to listen and ignored what had  
3. been said (a) That same day he vomited his inwards out of his  
mouth and died<sup>in</sup> in cruel agony.

15) Now one day, a great crowd of vagrants and paupers

[illegible]

about the moment). What do you want him for?"  
 19. This bitter torrent of abuse was his reply: "Have you not heard the Scripture: Not everyone who cries 'Lord, Lord' will enter  
 1. cf. Phil. 4:3; Rev. 21:27 19f. Mt 7:21

15  
 157a  
 1 suppl. B

LIX

1. and merciful Anastasius (A.D. 512), who 'put on Christ' and was clothed  
 2. in the garment of the Orthodox Faith of the Christians (a), in which  
 3. he drove out and expelled the accursed Macedonius from the Church and  
 4. installed in his place the praiseworthy Timothy - in this same year  
 5. John Sa'oro was ordained Metropolitan of the city of Amida, and the  
 6. same John built there the temple of the Forty Martyrs and the bridge  
 7. outside the city over the river Tigris - <...>  
 8. When, therefore, King Anastasius heard of the fine reputation  
 9. of the blessed men in this abbey, he sent much gold with his servants,  
 10. and craftsmen such as prepare hewn stone and baked bricks, and (other)  
 11. skilled craftsmen, and architects, for the construction of the Great  
 12. Temple, the foundations of which were laid by the angel and Mar Simeon.  
 13. The names of the architects were Theodore and Theodosius, and they were  
 14. surnamed 'the sons of Shifnav'. He sent also goldsmiths and  
 15. silversmiths and bronzesmiths and ironsmiths, men to make  
 16. pictures and chisellers (b) of marble blocks, men skilled in putting  
 17. together mosaics to make the forms of crosses, and well-ordered com-  
 18. mittees of learned advisers, (all of them) skilled in building in a man-  
 19. ner worthy for the purpose of praising God and of honoring His saint.  
 20. Then, in the night following the arrival of the craftsmen sent  
 21. by King Anastasius and their entry into the abbey, it was revealed  
 22. to them in a dream that they should not remove the stones placed by  
 23. the angel from their place, but should put the great stone blocks on  
 24. top of them; and they did just as it had been revealed to them.  
 25. Thus was the temple built and perfected; and its dimensions are  
 26. as follows:

Length: thirty-seven (c) cubits.

a) i.e. those who did not accept the doctrine of the Synod of Chalcedon (451).  
 b) "combers": the tool in question is probably a claw (cf. XXVII.2, LXXIV.1).  
 c) This should be 'forty-seven', to correspond with the actual building.

1. Gal. 3:27 4-6. Chr. Garman B.P., A.G. 795

LIX

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LXXV

1. They all accepted his word and gave thanks for the food (a) and sat  
 2. down at table.  
 3. Now they had a custom of going up, after they had finished  
 4. the prayer for breaking the fast, from the Temple to the Refectory,  
 5. by the steps which are in the courtyard of the Temple and chanting  
 6. this anthem: "They shall be inebriated from the  
 7. fatness of thy house". Then they would sit down at the  
 8. wide tables, twelve in number, (which were made) of polished blocks  
 9. of white marble. There was a single meal (b).

LXXV

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It will do him no good to hide or whatever. Behold! I have converted the whole country. Let him come now and meet us! Let us prove by examination who has the truth with him!"

Then this accursed man sent written notice by his messengers to all the inhabitants of that region to come to the abbey and see the truth. About three thousand people came.

a) My translation understands a distinction between the objective shame of the deed and the subjective feeling, which is not in the original Hebrew.

2. Mt 7:15 3-4. Mt 23:27 6-7. Cf. Is. 18:6 18. Cf. Ps. 44:14

16. Jer. 6:15, 8:12

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LX

1. Breadth: twenty-five (cubits)  
Height: twenty-five (cubits)  
Thickness of walls: seven (cubits)

Beyond the Temple, on the east side, forming the innermost part, were built three chambers. The central chamber is the Holy of Holies. Its Thrope is a block of marble, of length six and a half spans and breadth four and a half. It has images sculpted on its four sides, depicting a lion, an ox, an eagle and a man. On the stone is set a vessel, gorgeous and regal, encircled by a band forged from silver, in which are three hundred (a) medallions, with the Dispensation (b) represented on them in pictures. Above the Throne is a Cherub and a bronze dome supported (by) and mounted upon four pillars. In the sanctuary is a hanging lamp of pure gold, which is suspended on a chain of silver.

The floor of the sanctuary is paved with cross-designs, formed with white, black, red, green, purple and amber marble (pitres), in various designs. The surrounding walls are revetted with marble slabs, above which, on the vault, are cross-designs (composed) of gilded tesserae.

Back in the Temple again, on either side of the entrance to the sanctuary are fixed two bronze trees, each of height twenty cubits. On the leaves of the trees there were (c) places for trembling lanterns, one hundred and eighty on each tree, and (there were (c)) fifty silver chains (attached to the branches) from top to bottom (of the trees), on which (were (c)) suspended bronze objects resembling scarlet eggs, and cauldrons, animals, birds, crosses, crowns, bells, lamps (?) and wheels.

a) This should probably read 'eight'.  
b) = Greek *otkonomia* i.e. the Mystery of the Incarnation.  
c) This might be emended by the omission of one word to read 'are' throughout.

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LXXVI

1. gave commands about such as these in his Gospel and called them his brothers. Then fear gripped them all. The bread that was left over they put in a great dish (a), which was carried by four of the servants. Not one-tenth of the remnants left over after the whole crowd had been fed was taken. Now the fame of this miracle was heard in every part and everyone crowded in to take some of the miraculous remnants as a blessing, and

LXXVI

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- by that accursed one: everyone went out to meet him, protesting  
against the wretched heretic.
- When the wizard saw that the abbey was empty of both crowd and  
brothers, he had recourse to his magic tricks and demonic hordes flocked  
to him in their regiments, a vast number, appearing in visible form, a  
great and innumerable army, who raised their voices in a fearsome,  
bloodcurdling scream. The multitude, hearing the deafening din

## LXT

1. some of which (were) (a) of gold and some of silver and some of bronze.
  2. It is quite impossible to calculate a figure that would represent the combined weight of all these things.
  3. This splendid Temple was built in the middle of the abbey. It
  4. is surrounded by porticoes on the north, south and west (sides). The
  5. whole structure of the Temple rests on the little pebbles and chips of
  6. rock which were laid by the angel and Mor Simeon: the ground was not
  7. excavated to sink foundations for it. On the south side the architects
  8. left this (rubble) to be shown, so that men might see that it had not
  9. been cemented or clamped together with iron (b). All visitors come
  10. and touch the rubble for a blessing (c) and the earth and the
  11. sand between the stones can be used to heal all kinds of illness.
  12. The finishing touches were put to this holy Temple and these
  13. amazing objects and regal vessels of the highest quality were brought
  14. from the Imperial City in the year eight hundred and twenty-three
  15. (A.D. 511/2), in which Mor Severus was consecrated Patriarch of Antioch.
  16. 3) Now the brothers of this famous abbey were possessed of sound
  17. discipline: the consensus of their spiritual harmony was unanimous,
  18. their provisions and their expenditure were made from a common purse,
  19. they ate together, and they provided for themselves as a community by
  20. their spiritual and physical labours.
  21. Six years went by in the abbey (d) after the Temple had been
  22. built, then the believing King Anastasius died. His death occurred
  23. in the year eight hundred and twenty-nine (A.D. 517/8), he was succe-
  24. ded by Justinian, (e) who restored the policy of official support for
  25. the Council of Chalcedon and persecuted the Orthodox. He expelled
  26. a) See the last note on the previous page.
  27. b) That they might be shown and seen that neither lime nor iron had
  28. fallen on them.
  29. c) "everyone who comes is blessed by them".
  30. d) They completed six years.
  31. e) i.e. Justin II, whom several Syriac chroniclers call 'Justinian I'.
- sections 3 and 4. of M. L. Gaster

## LXXVII

1. When the abbot was dead, (they put on his vestments and  
2. placed him in the House of Burial in a domed sepulchre. Now, at  
3. that season there was much snow, but because of his awesome  
4. prohibition there was no way why could avoid telling the Blessed One.  
5. So they sent a messenger to him, who revealed to him that his  
6. had died.

[illegible]

LXII

LXII  
الحديث مائة وثمانون في الفقه والحديث في الفقه  
والحديث في الفقه والحديث في الفقه

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1 a ~~مصحف~~ 2 a 3 in margin of 2: الشيع

LXXVIII

LXXVII

(17)  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$   $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$   $\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$







[illegible]

LXIV

[illegible][illegible]

1 suppl. BP 2 suppl. BP 3 a 4 suppl. 5 a  
 6 in margin of 2. 7 a

LXX

حنا! حننه! ما هجنا حنا! نف

18. Pleasant odour, surpassing the fragrance of herbs and of the best  
 19. spikenard, pervaded that place. Nor Simeon opened his eyes and  
 20. gazed at him and, after satisfying himself by this examination,  
 he acknowledged that he was that same angel that had come from  
 time to time to visit him.

a) or: deacons.

12. Ps. 34:7 13. Ps. 115:15 14. Ps. 37:28 14-15. Ps. 37:19 18. Jn 12:3

18. رائحة طيبة تفوق رائحة الأعشاب والبنفسج  
 19. رائحة البخور الطيبة، رائحة البخور الطيبة، رائحة البخور الطيبة  
 20. رائحة البخور الطيبة، رائحة البخور الطيبة، رائحة البخور الطيبة

21. رائحة البخور الطيبة، رائحة البخور الطيبة، رائحة البخور الطيبة

LXV

7. on his neck, and to put his cross on his shoulder  
 8. and go after him. Having adopted this resolution he got up there  
 9. and then in the middle of the night to pray in the village church.  
 10. Now he was physically resilient when it came to fasting and prayer.  
 11. He prayed to the Lord to make the way straight for him, to go after  
 12. him, and to make him worthy to do His Will. That same night,  
 13. without his parents' knowledge, he arose and set off to find a  
 14. certain old and perfect man of God, whose name was George. He was  
 15. an mourner (a) with no possessions at all; and he could work  
 16. miracles and powers. He dwelt to the East of the township of Hah  
 17. at a distance of no more than a parasang (b). When the blessed  
 18. Mor Gabriel arrived where that saint was, he began to entreat him  
 19. with prayers and pleas and much weeping, to accord him the honour  
 20. of living with him and of being his disciple. Then that old man  
 21. looked (at him) with the piercing eye of the Holy Spirit, and  
 22. recognised that a "chosen vessel" was to be made of him.  
 23. He took him on gladly and gave him thorough instruction before  
 24. clothing him with the chaste habit of a monk; and he taught him the  
 25. order and the labours pertaining to the way that leads to the  
 "Kingdom".

26. 8) Since he was bent on emulating the ways of that venerable old man, Mor  
 27. Gabriel imposed on himself harsh and strenuous labours, fasting and jeng-  
 28. thy prayers and unbroken vigils. He would sleep two hours of the night.

a) See pp. 83f.  
 b) i.e. 3 English miles, or 5.6km.

1. Mt 10:38, 16:24; Mk 8:34, 10:21; Lk 9:23, 14:27 13. Acts 9:15

LXV

7. على عنقه، ووضع صليبه على كتفه  
 8. وذهب معه. فبمجرد أن اتخذ هذا القرار، قام من هناك  
 9. وفي منتصف الليل، ليصلي في كنيسة القرية.  
 10. الآن كان جسدياً قوياً عندما يتعلق الأمر بالصيام والصلاة.  
 11. صلى الرب ليُسهل الطريق لي، لآتي بعده، ولتجعلني مستحقاً  
 12. لفعله. وفي تلك الليلة،  
 13. دون علم والديه، قام وأخذ طريقه ليجد  
 14. رجلاً قديماً وperfectاً من الله، اسمه جورج. كان  
 15. حزيناً (أ) وليس له شيء؛ وكان قادراً على العمل  
 16. معجزات وقوى. كان يسكن في شرق بلدة هاه  
 17. على مسافة لا تزيد عن فراسنج (ب). عندما وصل القديس  
 18. مورغابيل إلى المكان الذي كان فيه، بدأ يستغيثه  
 19. بالصلاة والطلبات وبدموع كثيرة، ليعطيه الشرف  
 20. في العيش معه ويكون تلميذه. ثم نظر الرجل القديم  
 21. إليه بعين الروح القدس، وعرف أن  
 22. "وعاءاً مختاراً" كان ليصنع منه.  
 23. فقبله بفرح وأعطاه تعليمات شاملة  
 24. قبل أن يلبسه رداء راهب، وأعلمه  
 25. النظام والجهود التي تتعلق بالطريق الذي  
 يقود إلى "المملكة".

26. 8) لأنه كان يطمح لمحاكاة طرق الرجل القديس، ففرض  
 27. مورغابيل على نفسه صياماً شديداً وعبادة شاقة، وصلاة  
 28. مستمرة. كان ينام ساعتين في الليلة.

أ) انظر الصفحات 83-84.  
 ب) أي 3 أميال إنجليزية، أو 5.6 كم.

1. مت 10:38، 16:24؛ مرق 8:34، 10:21؛ لوق 9:23، 14:27 13. أفعال 9:15

LXXXI

1. which they proceeded to shape with iron claws (a). The finished  
 2. object was ready at the end of seven years. It is a white block  
 3. of the stone called *giando* and it is smooth and beautiful like a  
 4. block of marble. On it is kneaded all the dough of the abbey.  
 5. Its length is fifteen spans, its width seven, its height, that is,  
 6. its thickness three spans. It was placed on an ox-dragon and it  
 7. was brought from a distance of four miles (b) from the abbey. God  
 8. endowed those oxen with mighty strength.

LXXXI

1. التي كانوا يمشقونها بالظفر الحديدية (أ). فبعد أن اكتمل  
 2. العمل، كان الجسد جاهزاً في نهاية سبع سنوات. إنه كتلة بيضاء  
 3. من الحجر الذي يسمى *جياندا*، وهو أملس وجميل مثل كتلة  
 4. من الرخام. على هذه الكتلة يتم knead العجينة من الدير.  
 5. طوله خمسة عشر ذراعاً، عرضه سبعة، وارتفاعه، أي  
 6. سمكه، ثلاثة أذراع. كان موضوعة على عربة ثور وجرها  
 7. من مسافة أربعة أميال (ب) من الدير. منح الله  
 8. هذه الأبقار قوة عظيمة.



19. Immediately the brothers went in and gazed at the saint, whose  
20. face was set towards the East and whose complexion was bright  
and resplendent as the sun. Every one of them fell

a) "to give him peace"  
b) "crowds, crowds and legions, legions"

9. Mt 25:23 12. Cf. Rom. 8:22

19. ففعلوا فورا فدخلوا وبنوا له بيتا  
20. ففعلوا فورا فدخلوا وبنوا له بيتا  
ففعلوا فورا فدخلوا وبنوا له بيتا

1 A

LXVI

1. to satisfy the demands of his body, but for the rest of the night he  
2. would perform prostrations and genuflexions and long prayers in a  
3. standing position. In addition to these things he resolved to be  
austere and to go barefoot; to possess nothing but sorrow and tears;  
4. and to be humble. He underwent vigorous training in the fear of God,  
5. subjecting his body and subduing it by harsh exertions.  
6. But the old man, his master, saw that by his fierce behaviour he  
was treating his body with excessive severity, so much so, indeed, that  
7. in the bitter cold of winter he left his feet unshod until his blood  
8. ran out on the ground and neglected to bandage them,  
9. and he made an iron undergarment for his body, above which he wore a  
10. shirt made of goat-pair; and his master reproved him, saying that he  
11. should not discipline his body beyond its strength. His parents also  
12. came and entreated him thus: "O son of ours according to  
13. the flesh! You should accept the advice of your spiritual  
14. Father, and obey your master, whatever His precept may be!" But he  
15. fell down on the ground and wept in front of his master and said,  
16. "What I inflict on my body" is by no means as much as its brazen  
17. arrogance deserves! These ordeals are nothing at all in comparison  
18. with my wicked, sinful deeds! Now, O my Father, forgive me! For  
19. behold, I am seeking by what means I may subject and subdue the  
20. bestial nature of my rebellious body, that harmful passions (a) may no  
longer arise in it. When his master heard these words, he was  
amazed at the vehemence of his will and he held his peace.  
So the 'Man of God' lived full seven years with the old man.

a) The Syriac word-play might be reproduced in Greek: *ta pathē ex hōn signatō to paskhaiō*.

7-8. Cf. Heb. 12:4

LXVI

1. ففعلوا فورا فدخلوا وبنوا له بيتا  
2. ففعلوا فورا فدخلوا وبنوا له بيتا  
3. ففعلوا فورا فدخلوا وبنوا له بيتا  
4. ففعلوا فورا فدخلوا وبنوا له بيتا  
5. ففعلوا فورا فدخلوا وبنوا له بيتا  
6. ففعلوا فورا فدخلوا وبنوا له بيتا  
7. ففعلوا فورا فدخلوا وبنوا له بيتا  
8. ففعلوا فورا فدخلوا وبنوا له بيتا  
9. ففعلوا فورا فدخلوا وبنوا له بيتا  
10. ففعلوا فورا فدخلوا وبنوا له بيتا  
11. ففعلوا فورا فدخلوا وبنوا له بيتا  
12. ففعلوا فورا فدخلوا وبنوا له بيتا  
13. ففعلوا فورا فدخلوا وبنوا له بيتا  
14. ففعلوا فورا فدخلوا وبنوا له بيتا  
15. ففعلوا فورا فدخلوا وبنوا له بيتا  
16. ففعلوا فورا فدخلوا وبنوا له بيتا  
17. ففعلوا فورا فدخلوا وبنوا له بيتا  
18. ففعلوا فورا فدخلوا وبنوا له بيتا  
19. ففعلوا فورا فدخلوا وبنوا له بيتا  
20. ففعلوا فورا فدخلوا وبنوا له بيتا

1 A 2 suppl. BP 3 MSS. (cf. L. Eastern) 4 MSS. 5 MSS. 6 MSS. 7 MSS. 8 MSS. 9 MSS. 10 MSS. 11 MSS. 12 MSS. 13 MSS. 14 MSS. 15 MSS. 16 MSS. 17 MSS. 18 MSS. 19 MSS. 20 MSS.

LXXII

1. Consequently all those who were asleep in the House of  
2. saints woke up and have come to help the brothers. Then he  
3. bared his head and fell down on the ground before them. As for  
4. the brothers, they were surprised when he knelt down before the  
5. saints for they were unaware of the cause of this action. The  
6. saint was speaking to them through his tears, "Forgive me, O my  
7. fathers and my masters, for I have done wrong!" While he was  
8. still begging and entreating (them), there came a certain madman

LXXII

1. ففعلوا فورا فدخلوا وبنوا له بيتا  
2. ففعلوا فورا فدخلوا وبنوا له بيتا  
3. ففعلوا فورا فدخلوا وبنوا له بيتا  
4. ففعلوا فورا فدخلوا وبنوا له بيتا  
5. ففعلوا فورا فدخلوا وبنوا له بيتا  
6. ففعلوا فورا فدخلوا وبنوا له بيتا  
7. ففعلوا فورا فدخلوا وبنوا له بيتا  
8. ففعلوا فورا فدخلوا وبنوا له بيتا  
9. ففعلوا فورا فدخلوا وبنوا له بيتا  
10. ففعلوا فورا فدخلوا وبنوا له بيتا  
11. ففعلوا فورا فدخلوا وبنوا له بيتا  
12. ففعلوا فورا فدخلوا وبنوا له بيتا  
13. ففعلوا فورا فدخلوا وبنوا له بيتا  
14. ففعلوا فورا فدخلوا وبنوا له بيتا  
15. ففعلوا فورا فدخلوا وبنوا له بيتا  
16. ففعلوا فورا فدخلوا وبنوا له بيتا  
17. ففعلوا فورا فدخلوا وبنوا له بيتا  
18. ففعلوا فورا فدخلوا وبنوا له بيتا  
19. ففعلوا فورا فدخلوا وبنوا له بيتا  
20. ففعلوا فورا فدخلوا وبنوا له بيتا



9-10. Cal.TA, Jan. 19	11-13. Chr. Edessa 540, A.G. 744	13-14. Cal.TA. ?
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1 A ٣٥ (for lack of space at end of line) 2 A ٣٥

17f. cf.	Chr. Zugnir 775, II	pp. 160-63
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1. a.  $\Delta$ ; B.  $\Delta$ ; P.  $\Delta$   
2. a.  $\Delta$

These and many other such things they used to relate, concerning the triumphant Mor Gabriel. But to prolong this narrative would make weary the ears of the audience, so I have cut short my account of the miracles he performed.

وَمِنْهُمْ مَن يَخُصُّكَ فِي الْبَيْتِ وَفِي الْمَسْجِدِ وَفِي الْمَدِينَةِ وَفِي الْأَرْضِ وَالسَّمَاءِ وَفِي الْيَوْمِ وَاللَّيْلِ وَفِي كُلِّ شَيْءٍ

- |       |   |  |  |  |  |
|-------|---|--|--|--|--|
| 17.38 | In the end it all resulted in their assembling one thousand eight         |  |  |  |  |
| 19    | hundred stubborn swordsmen together and making ready (for battle).        |  |  |  |  |
| 20    | That night Mor Simeon himself appeared to Archbishop Dioscorus in         |  |  |  |  |
|       | a dream and said to him, "Do not surrender me                             |  |  |  |  |
| <hr/> |   |  |  |  |  |
| a)    | "in a matter such as this"; either there is something missing after these |  |  |  |  |
|       | words, or else the words 'such as' should be omitted and the remnant      |  |  |  |  |
|       | translated as above."   |  |  |  |  |
| <hr/> |   |  |  |  |  |
| 9f.   | Chr. Eastern 819, A.G.756   |  |  |  |  |

LXXII

1. A rich merchant he was and of great wealth. He arrived at this  
2. abbey bringing with him a great deal of gold and he came into  
3. this place to a certain perfect monk who was upright in (his) ways  
4.5. The Arab saw the discretion of the monk and resolved that he  
would leave some of his gold with his saintly old friend, whether  
6. on account (of the frailty) of life (in general) or on account of  
the danger of the journey. Now this was [God's doing! So the  
7. Arab left with the old man one thousand dinars and commanded his  
8. friend as follows: "If I should return alive, I shall reclaim  
9. what is mine with gratitude; but if I should die on this journey,  
I shall send my slaves with written authorization to take the gold  
10. themselves." That old man, for his part, held his peace and spoke  
not a word.
11. "Then the Arab sent off his baggage-chains on his camels and  
12. marshalled his slaves and set off on his journey to the northern  
regions. He staved three years in the cities of the interior and  
13. the Lord prospered his trading richly. But when he got (back) to  
14. this holy abbey, he found that his friend, the old man had been dead  
15. for a year or so. He made thorough enquiries concerning him and  
asked people, "Where is my friend? He has a deposit of mine and  
16. I want it back." They told him, "He has left this life." He  
17. said to them, "What, then, did he instruct you concerning me?"  
18. They said to him, "He told us nothing at all about your deposit  
19. nor about you. But there is a chaste disciple of his, who will  
not withhold any information he may have received concerning the  
20. gold. For we know him (to be) a truthful man  
like his master was". The Arab said to them

## LXXXIV

1. someone sickened in it (to such an extent that) he was racked with  
2. terrible pain, to bring the Gospel-Book and [to burn] incense in a  
3. thurible and (so) to purify him of all his transgressions; and as  
4. soon as this was done, the sick man would find release, whether he  
5. lived or died... But as for this wretched (monk) - that the  
Scripture might be demonstrated in action, which says that



- on four of the dead brothers, and they came to life, and stood up on  
an invisible signal from God. After that he took a thurible and  
offered incense, and the death was held back from the village of Qartmish.  
Priests and deacons made up the majority of their dead.
- The place where battle had been joined was called: the House  
of the Little Brothers, (as it is) until today. Year by year the  
monks and the believers get together and celebrate

a) "began to cast down dead of the monks twenty-four"  
b) Past tense in "E".

b) Past tense in

[illegible]

1 2 3 4  
5 8 add. ooo, perhaps because the feast had been discontinued

5 B add. oom, perhaps because the feast had been discontinued

## LXX

1. "Come now, show me the disciple, for I do not know him".  
2. Then the disciple was summoned into the assembly of the  
3. brothers and the Arab asked the disciple about the gold. But,  
4. he replied, "I know nothing of what you say". Then the Arab  
5. rebuked him angrily and said, "Your master was a just and an upright  
6. man and it was because I knew that he was God-fearing that I  
7. entrusted him with my gold. Often I tried to persuade him -  
8. begged him even - to take a little of the gold, if only one coin,  
9. or else some food or clothing - although he never yielded to such  
10. pressure - for I knew that if he were to accept anything from me  
11. I should soon be compensated for it by his Lord. So I know now  
12. that he would not have cheated me of the gold I left with him.  
13. But as for you, you blockhead, ignorant, of this you may be certain:  
14. If you do not return to me the deposit which your master left with  
15. you, I shall dissect your limb from limb and (I shall torment you  
16. with brandings of fire and with cruel tortures; and do not suppose  
17. that I shall cease from this until I have extinguished your life!"  
18. The disciple, being ignorant of this matter, was a loss for  
19. words, so he just said: "The Lord's Will be done. He will reveal  
20. the truth." Then the Arab took the innocent man in anger and  
21. dragged him face downwards to the ground and led him to the place  
22. where his slaves were encamped with his merchandise, and there  
23. he set about him with torturing and with cruel blows all that day.  
24. At nightfall he chained him up with iron fetters. As for the  
25. monks, they were at a loss what to say to the Arab  
26. on account of the amount of his deposit.

15-16. cf. Mt. 6:10

LYIX

1. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> 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<sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>

## LXXV

1. Nor is it possible for you to return to this life." So he knelt  
2. down and shed tears and prayed with moaning to God; and when he had  
3. finished his prayer he said to the elders and brothers, "See now,  
4. my brothers, how bad, how bitter, how cruel is the anguish of this  
soul, (and all) because it is wretchedly ignorant of its Creator."

## LXXX

وَمَا يَكْفُرُ لَنَا بِهِمْ لَافِئَةً وَلَا يَتَذَكَّرُ أَلَمْ يَكُنْ مِنْكُمْ نَبِيًّا قَدْ قَامَ بِالْبَيِّنَاتِ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ فَهُمْ أَنْ يَرْجِعُوا إِلَى اللَّهِ وَأَلَّا يَكُونُوا لِلنَّبِيِّمْ



[illegible]

The note at the bottom was added by the editors: a insult between the two lives, in Arabic:

1. Cal. TA, Oct. 6	2. Cal. TA, Oct. 6
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LXX

1. and they had not the wherewithal to offer compensation for the gold.  
2. When the day dawned, the Arab began (once more) to torture the  
3. disciple. The victim of this abuse wept bitterly from the pain of  
4. his torments. He was heard by God's bishop, Mor Gabriel, who went  
5. to the House of Saints, there to pray to God concerning the gold.  
6. (At this point), the disciple looked up and saw the Man of God and  
7. he set off at a run bringing the Arab with him, and he came and  
8. found the Chosen One lying face downwards above the tomb of the  
9. master of (that) disciple. When his prayer was finished, he called  
10. the Arab and said to him, "Come over here!"; and he came and stood  
11. behind him. Then the Blessed One cried out aloud, "(I adjure you),  
12. O blessed Father, by the God before whom you laboured in justice  
13. and in righteousness: tell me, where is the gold of this Arab?"  
14. No sooner had he spoken than a voice arose from within the tomb  
15. which spoke as follows: "I, John, who fell asleep here one year  
16. ago, tell you, O Chosen One of God, that the gold is still in the  
17. place where its owner himself dug a hole and placed it, without  
18. my (even) touching it; and there is no-one who knows where it is  
19. except he alone." Then the Lord cleared the mind of the Arab and  
20. he understood what the deceased one was saying from within the  
tomb; and he began to ask the saintly Mor Gabriel to open up the  
tomb for him that his faith might be confirmed.
1. The Blessed One did not prevent him, but rather granted his  
2. wish according to his request. So the Arab went down into the  
3. tomb and found the dead man wrapped and enveloped in a shroud,  
4. having loosened which he gazed at him for a while.

When he was sure that it was his friend,

LXX

- [illegible]

1 in margin of a: يوحنا

LXXXVI

- 21) These things, by the great grace of God, who made our Father  
Bishop to triumph, have prompted me to tell this tale of his life,  
albeit at less length than the subject demands. For it would  
surpass the puny intelligence (of the writer) to tell of (all) his  
amazing deeds; as for those other virtues - his peacefulness (a),  
his gentleness, his cheerfulness, his goodness, his diligence, his  
quietness, his innocence, his combativehess, his abstinence, his

LXXV

لا تفرق

21) <sup>١</sup> <sup>٢</sup> <sup>٣</sup> <sup>٤</sup> <sup>٥</sup> <sup>٦</sup> <sup>٧</sup> <sup>٨</sup> <sup>٩</sup> <sup>١٠</sup> <sup>١١</sup> <sup>١٢</sup> <sup>١٣</sup> <sup>١٤</sup> <sup>١٥</sup> <sup>١٦</sup> <sup>١٧</sup> <sup>١٨</sup> <sup>١٩</sup> <sup>٢٠</sup> <sup>٢١</sup> <sup>٢٢</sup> <sup>٢٣</sup> <sup>٢٤</sup> <sup>٢٥</sup> <sup>٢٦</sup> <sup>٢٧</sup> <sup>٢٨</sup> <sup>٢٩</sup> <sup>٣٠</sup> <sup>٣١</sup> <sup>٣٢</sup> <sup>٣٣</sup> <sup>٣٤</sup> <sup>٣٥</sup> <sup>٣٦</sup> <sup>٣٧</sup> <sup>٣٨</sup> <sup>٣٩</sup> <sup>٤٠</sup> <sup>٤١</sup> <sup>٤٢</sup> <sup>٤٣</sup> <sup>٤٤</sup> <sup>٤٥</sup> <sup>٤٦</sup> <sup>٤٧</sup> <sup>٤٨</sup> <sup>٤٩</sup> <sup>٥٠</sup> <sup>٥١</sup> <sup>٥٢</sup> <sup>٥٣</sup> <sup>٥٤</sup> <sup>٥٥</sup> <sup>٥٦</sup> <sup>٥٧</sup> <sup>٥٨</sup> <sup>٥٩</sup> <sup>٦٠</sup> <sup>٦١</sup> <sup>٦٢</sup> <sup>٦٣</sup> <sup>٦٤</sup> <sup>٦٥</sup> <sup>٦٦</sup> <sup>٦٧</sup> <sup>٦٨</sup> <sup>٦٩</sup> <sup>٧٠</sup> <sup>٧١</sup> 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4E. of. LL. Eastern Saints, ch. 35 13. Eph. 6:14 19, Mt 11:29-30

1 suppl. ed. (cf. LL. Eastern Saints, p. [405]) 2 mss. II<sub>2</sub> (cf. n. 1)  
3 2 add. mss.

a) "and the rest of it he placed" (cf. VI.11-12).

1 B om.      2 MSS: لا      3 B om.

LXXVII

[illegible]



a) "of the night and of the morning and of the third and the sixth and the ninth hours and of the evening and of Protection"; for the origin of this last term, see Ps.91:1, which is sung at Compline.

[illegible]

1  $a$       2 in margin of  $a$ :  $a$  صمد

## LXXII

- 11) <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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1 B om. 2 B 3 3 MBS 4 B om  
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## LXXVIII

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 وكتبه / الجليلي / محمد بن عبد الله / في شهر ربيع الثاني / سنة ١٢٠٠ / هـ /  
 في مدينة دمشق / في داره /  
 ٢٦  
 وكتبه / الجليلي / محمد بن عبد الله / في شهر ربيع الثاني / سنة ١٢٠٠ / هـ /  
 في مدينة دمشق / في داره /  
 ٢٧  
 وكتبه / الجليلي / محمد بن عبد الله / في شهر ربيع الثاني / سنة ١٢٠٠ / هـ /  
 في مدينة دمشق / في داره /

16. themselves up against walls the whole night long without any other
17. support; others strung ropes beneath their armpits and
- suspended themselves; others refrained from turning over
18. from one side onto the other until the side that was underneath
19. remained as dead. Whether old or young, strong or weak, they never
- ceased from this laborious contest. So let us rejoice and be glad
20. when we hear of these men! Let us awake as if startled

a) "one order, one habit".  
 b) "one submissiveness, one meek serenity", and so forth.  
 c) "stationes" for the use of *quomo* to mean 'standing-places', see *LL Eastern Saints*, p. [82].

2. I Th. 5:18

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# LXXIII

1. anything into the Refectory and put it on his table, except for what
2. the community provided and put on the table. One of the monks,
3. however, a greedy and an arrogant man, holding (this) rule in
4. contempt, brought some salad and olives and put it on the table.
5. The Blessed One first cautioned him at length, but when he saw
- that he did not hold back his hand from the food, he addressed a
6. sermon to the monks about not breaking the statutes and rules of the
7. monastery, and he ordered that wretch not to taste the extra (food)
- which he had put before him. But the wretch, puffed up with pride
8. of his heart, far from accepting (this rebuke) with intelligence,
- spoke against him rather words of contradiction.
9. Then the Blessed One cursed with terrible curses anyone who should
- presume to break the established statutes. When the brothers were
10. dismissed and went out and the presumptuous (monk) also made off in a
11. hurry to go to the House of Honours, he had stomach convulsions in
12. the lavatory, all his intestines spilled out and he died.
- Later one of the monks went into the *necessarium* and saw that he
13. had died and went and told the brothers, who came and took him out
14. for burial. From that time on the monks were gripped with fear
15. and they resolved that no one should transgress the commandments
- and canons of the monastery.

16. 14) But again, there was another monk who, at the time when the
17. servants<sup>(a)</sup> had (just) set out the meal<sup>(b)</sup> on the table,
18. stretched out his hand and took a leaf of salad and put it in
- his mouth before the holy man had pronounced a blessing over the
19. meal<sup>(b)</sup>. (The saint) looked at that (man) and saw his presumption,
- but he did not curse him. Instead, he said, "My son, it is not right

a) Syriac: *shabthoye*, see p. 82.  
 b) "the bread".

# LXXIII

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14) 14) 14) 14)

# LXXXIX

1. The priests returned the sacrament to the sanctuary and there
2. arose a great wail of lamentation. Then those ten bishops came
3. with those eight hundred monks and the secular priests and they
- took away the dead lad and placed him on the bier of that victor
- 4.5. in virtue Mor Gabriel. Then everyone knelt in prayer as
- suppliants - and not a sound was to be heard. Then they went
6. back and fetched our...

# LXXXIX

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7. Mt 11:29-30

1 sc. 120; 5000 2 suppl. B1

4f. cf. LL. Eastern Saints, ch. 35

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1. Gal. 3:27 4-6. Chr. Quartmin 819. A.G. 296

1 in margin of 2: 2012/1998  
of 2: TMM080C

2 MSS. الحديف  
BP تقعدو

3 in margin  
5 MSS. مقدا

[illegible]



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1 MSS. سجل (x2) 2 MSS. الحب 3 منصة 4. suppl. ed.  
5 a ورق 6 لحم 7 MSS. سجل 8 MSS.  
الغزل 9 NAV. سجل (p. 102)

## LXXV

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1. Lk 14:13; cf. Mt 25:35f. 19. Hebr. 4:12

## XCII

- [illegible]

13. 3) Now the brothers of this famous abbey were possessed of sound  
14. discipline; the consensus of their spiritual harmony was unanimous,  
15. their provisions and their expenditure were made from a common purse,  
16. they ate together, and they provided for themselves as a community by  
17. their spiritual and physical labours.

17. Six years went by in the abbey <sup>(d)</sup> after the Temple had been  
18. built, then the believing King Anastasius died. His death occurred  
19. in the year eight hundred and twenty-nine (A.D.517/8); he was succe-  
20. ded by Justinian, <sup>(e)</sup> who restored the policy of official support for  
21. the Council of Chalcedon and persecuted the Orthodox. He expelled

- a) See the last note on the previous page.
- b) "that they might be shown and seen that neither lime nor iron had fallen on them".
- c) "everyone who comes is blessed by them".
- d) "they completed six years".
- e) i.e. Justin II, whom several Syriac chroniclers call 'Justinian I'.

sections 3 and 4. cf. LL. *Eastern Saints*, chapter 35

31016<sup>2</sup> 5  
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1	2 add.	2	2 add.	3	MSS.
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LXXVII

1. When the abbot was dead, [they put on his vestments and  
2. placed him in the House of Burial in a domed sepulchre. Now, at  
3. that season there was much snow, but because of his awesome  
4. prohibition there was no way they could avoid telling the Blessed One.  
5. So they sent a messenger to him, who ~~replied~~ told him that his friend  
6. had died. Mor Gabriel arose forthwith without delay and went out  
7. in the snow on foot. He gave instructions to his disciples to  
8. follow him and set off at great speed. On arriving, at the  
9. Monastery of the Cross, he sent off the messenger who was with  
10. him to go in and inform the monks of his coming, that they might  
11. bring him a thurible, and incense. As for the saint, he turned  
12. aside and went in alone to the House of Burial and found his friend  
13. wrapped and enveloped and reposing in the dome. For he was not to  
14. be placed in the tomb, until the Blessed One should come and bury  
15. him with his own hands, according to their solemn agreement. Mor  
16. Gabriel prostrated himself on the body of his friend and wept [and  
17. prayed] to God; then he arose, took hold of his hand and raised him  
18. up; and for a long while he spoke with him.

14. When the monks came for the burial of their Spiritual  
15. Father, weeping sorrowfully on his account, they went in and found  
16. him resurrected and arisen. Then he walked with them into the  
monastery. So instead of weeping and mourning they sent up praise  
17. to God who gives success to his servants: (for) they were seized with  
18. a great admiration. They say, moreover, that he that was resurrected  
19. lived fifteen (more) years. As for M<sup>r</sup> Gabriel, he became, in the  
eyes of all, a great saint.

[illegible]

اسماء ۲ مغیرہ ۱



the persecution. There they built many monasteries and abbeys.  
But they returned to this holy abbey; they came back after  
an interval of twenty years, and found it bereft and  
its buildings ruined. But the Temple had suffered no harm.  
When they went inside, they found there two lions and their cubs  
with them. It was for fear of these lions that no-one had hung  
about the abbey.

a) i.e. Philoxenos

b) Perhaps we should supply the title 'Mor'.

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LXXVII

1. 17). The Blessed One used to visit the region of his diocese.
2. On one occasion he went with his disciples to a small hamlet
3. consisting of no more than nine or ten houses. The name of it
4. was Sighun. [It] had no church and no priests. [Now] it was a
5. custom of Mor Gabriel, whenever he came within half a mile
6. of a village, to dismount and walk on foot. So when they reached
7. the village, he sent his disciples (ahead) to prepare a place for
8. him. There was in this village a certain woman whose son had
9. died that very day and had not yet been buried. She heard that
10. the bishop was about to enter her village and she ran quickly
11. into her house and put that dead son of hers on a bed<sup>(a)</sup> and
12. covered him. Then she went out to intercept the disciples.
13. When she met them, it was with joy and gladness, and she
14. welcomed them and kissed their feet. She took their mounts
15. and led them into her house and put out straw and hay for them.
16. Then, without preamble, she informed the disciples that her son
17. had died. They were much annoyed, [because] the saint used to
18. caution them against lodging in a house where there was a sick
19. or dead person. But since the woman had welcomed them so
20. hospitably and had taken in their baggage<sup>(b)</sup> and had kissed their
21. feet, they were ashamed to pass on to another house. So they went
22. out and told the bishop of their difficulty. He, too, was very
23. badly affected by the news, but since they could find no way to avoid
24. adding hurt<sup>(c)</sup> and distress<sup>(c)</sup> to the sorrow<sup>(c)</sup> of the woman - and he

a) "bed of sleep"; the word for 'bed' can also mean 'bier'.

b) Or, possibly, 'animals'.

c) All one word, meaning 'pain' in Syriac.

LXXVIII

1. 17). The Blessed One used to visit the region of his diocese.
2. On one occasion he went with his disciples to a small hamlet
3. consisting of no more than nine or ten houses. The name of it
4. was Sighun. [It] had no church and no priests. [Now] it was a
5. custom of Mor Gabriel, whenever he came within half a mile
6. of a village, to dismount and walk on foot. So when they reached
7. the village, he sent his disciples (ahead) to prepare a place for
8. him. There was in this village a certain woman whose son had
9. died that very day and had not yet been buried. She heard that
10. the bishop was about to enter her village and she ran quickly
11. into her house and put that dead son of hers on a bed<sup>(a)</sup> and
12. covered him. Then she went out to intercept the disciples.
13. When she met them, it was with joy and gladness, and she
14. welcomed them and kissed their feet. She took their mounts
15. and led them into her house and put out straw and hay for them.
16. Then, without preamble, she informed the disciples that her son
17. had died. They were much annoyed, [because] the saint used to
18. caution them against lodging in a house where there was a sick
19. or dead person. But since the woman had welcomed them so
20. hospitably and had taken in their baggage<sup>(b)</sup> and had kissed their
21. feet, they were ashamed to pass on to another house. So they went
22. out and told the bishop of their difficulty. He, too, was very
23. badly affected by the news, but since they could find no way to avoid
24. adding hurt<sup>(c)</sup> and distress<sup>(c)</sup> to the sorrow<sup>(c)</sup> of the woman - and he

17 MSS. LXXVIII.12, LXXVIII.10, LXXVIII.2  
XXVII.4  
II.6 and in thirteen other places  
LXXVIII.12

12. the Magians (10) the Royal Marzban (cf. VIII.15) died and their  
 13. armed forces slaughtered one another in vast numbers, so that  
 everyone (on our side) gave glory to God.  
 14. 6) Seeing that tradition tells us that men of former times were at  
 19.16 pains carefully and diligently to record the deeds of holy men in  
 books, firstly, because the power of God was demonstrated by their  
 agency towards everyone to the glory of His Name, secondly, to com-  
 17. morate the righteousness of those who strove  
 to please God and to do His will,

a) See LXI, note a.  
 b) A reference to the Persians' Zoroastrian religion; in fact, only  
 the priests were called 'Magians'.  
 10-11. Chr. Quatrem. 819, A.G. 891 sections 6-8. cf. LL. Eastern Saitpa. ch. 16

الذين هم من صلب. هذيان الله جليلي بن  
 صلب دقيا. وانا هذيان سقلا لثنا. صلبا  
 وانا هذيان سقلا لثنا.

6) نوالا وانا هذيانا انا هذيانا هذيانا  
 15. هذيانا لانا هذيانا هذيانا هذيانا هذيانا هذيانا  
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1. had not yet reached the point of entering the village but was  
 2. seated outside it - he came straight in to the house of that  
 3. woman and requested a thurible and incense. The disciples and  
 the woman thought that he wanted the thurible for the burial of  
 4. the child. But he knelt down over the body of the dead (child)  
 5. and burned incense in the thurible and prayed with groaning and  
 6. plentiful tears until the floor was wet (with them). "and God  
 heard the voice of his heart-rending plea - He that does the will  
 7. of those that fear Him - and when (the saint) had prolonged his  
 8. prayer for a great space of time, the spirit of the child stirred  
 in his limbs and he began to move from side to side. As soon as  
 9. the saint realised that his prayer had been heard and that the  
 10. child was alive, he grasped him by the hand and raised him to his  
 feet. Then he called the mother of the deceased and said to her,  
 11. "This son of yours was not dead, but only asleep. Now he has  
 12. awoken from his slumber. Come and take him and suckle him with  
 13. milk." He said. <that> he was asleep, in order that he might not  
 14. be praised by men. As for the woman, she was shaking with fear,  
 15. but she found voice to say to the saint, "I beg you Father: Bishop  
 16. [this] child has not yet received the sign of baptism. Now,  
 therefore, of your kindness towards me, put this finishing touch to  
 17. the child and give him his part in spiritual birth!" Mor Gabriel  
 18. granted her plea and baptized him, giving him the name Gabriel;  
 19. and Mor Gabriel's disciple - Theodore was his name - told us that  
 20. the child who was resurrected lived a long time and took a wife  
 and had children.

11. Mt 9:24

1. وانا هذيانا هذيانا هذيانا هذيانا هذيانا هذيانا  
 2. هذيانا هذيانا هذيانا هذيانا هذيانا هذيانا  
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 4. هذيانا هذيانا هذيانا هذيانا هذيانا هذيانا  
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17. in that same village. His parents wanted him to get married in the way of the world, but he paid no attention to their pleas. That was when he decided to run towards spiritual marriage and to bear his Lord's gentle and light yoke.

a) "the fear of God".  
b) Or: was ordained priest.

19. Mt 11.29-30.

١٧. في ذلك القرية. والديه يريدانه ليتزوج في سلك العالم، لكنه لم يهتم بطلباتهم. فحينئذ قرر أن يركب العربة الروحية، وأن يتحمل يوغه الرب الهنا الخفيف واللين.

1 suppl. BP 2 suppl. BP 3 a. b. 4 suppl. 5 a. 6 in margin of 2: PAPHEA 7 a. b.

LXXX

1. 18) Our Father Mor Gabriel was present in a certain village, where he lodged in the church, when a young man died there in the middle of the night. His parents were well-known. In the morning the Blessed One arose, as was his custom, to start on his way and he heard the sound of wailing and bitter weeping; he was deeply saddened by it. Then (the relatives) <sup>a)</sup> of the dead man came and asked his permission to bring (the) deceased, for him to say <sup>b)</sup> over him the burial prayer, after which they would bury him. He told them to bring him and they brought the dead man to him. He wept over his body, and prayed over his corpse, and shed abundant tears. Those who were standing there thought that he was saying the prayer for the dead over him. But he was asking his Lord that the soul might return to its body. When he had finished his prayer, the young man opened his eyes and spoke to the crowds. Everyone was amazed at that miracle and from that day until this they have called that young man's village 'Olan', which means 'they weep' and 'are in mourning'. The young man came and attached himself as a disciple to the saint and ministered to him for the rest of his life. He became a perfect monk.

15. 19. Next, since the faithful desire and yearn to hear of (all) the admirable manifestations of divine power that this true architect performed, it is only right to tell them of this miracle. Mor Gabriel, the victor in virtue, sent craftsmen skilled in working stone; they went to a certain village which the local inhabitants call Beth Debeh. (There) they quarried in the bedrock and extracted a huge block of stone.

a) "owners"  
b) "to place"

17f. of. MSCH. 1.8

LXXX

18) الأب Mor Gabriel كان حاضرا في قرية معينة، حيث كان يسكن في الكنيسة، عندما مات شاب في تلك القرية في منتصف الليل. والديه معروفان. في الصباح قام الرب الهنا، كما كان عادته، ليرحل في طريقه، وسمع صوت البكاء والحزن المرير؛ فراح يأسا عميقا. ثم جاء (الصلوات) <sup>أ)</sup> من الميت وأطلبوا إذنه ليجلبوا الميت، لكي يقول <sup>ب)</sup> على الميت صلاة الدفن، بعد ذلك سيدفنونه. فأمرهم أن يجلبوه، فاجلبوه الميت إليه. فبكا على جسده، وصلى على جسده، وسكب دموعا كثيرة. فظنوا الذين كانوا واقفين هناك أنه يقول صلاة الميت عليه. لكنه كان يطلب من الرب الهنا أن يرجع الروح إلى جسده. فلما فرغ من صلاته، فتح العينين وتكلم بالجموع. فذهلوا جميعا من هذا المعجزة، ومن ذلك اليوم إلى اليوم يسمون تلك القرية 'أولان'، أي 'يبكون' و'هم في الحداد'. فأتى الشاب وارتبط به تلميذا، وخدمه بقية حياته. فصار راهبا كاملا.

19) أما بعد، لأن المؤمنين يطمعون ويشتاقون لسماع كل المظاهر العجيبة للقوة الإلهية التي قام بها هذا المصمم العظيم، فمن العدل أن نخبرهم بهذا المعجزة. فبعث Mor Gabriel، الذي انتصر في الفضائل، فبعث الحرفيين الماهرين في حفر الحجر؛ فذهبوا إلى قرية معينة يدعونها بيت دبه. (هنا) حفروا في الصخر واستخرجوا كتلة عظيمة من الحجر.

1 a. b. 2 suppl. BP 3 MSS. 4 in margin of 2: PAPHEA 5 BP

17. 8) Since he was bent on emulating the ways of that venerable old man, Mor  
18. Gabriel imposed on himself harsh and strenuous labours: fasting and long-  
19. thy prayers and unbroken vigils. He would sleep two hours of the night

a) See pp. 254.  
b) 2.e. 1: English miles, or 5.6km.

1. Mt 10:38; 16:24; Mk 8:34, 10:21; Lk 9:23, 14:27 13. Acts 9:15

منه... و... و...

8) من... و... و...  
من... و... و...  
من... و... و...  
1 in margin of a: جرحش 2 ا. ا.

LXXXI

1. which they proceeded to shape with iron claws (a). The finished
2. object was ready at the end of seven years. It is a white block
3. of the stone called *gunomo* and it is smooth and beautiful like a
4. block of marble. On it is kneaded all the dough of the abbey.
5. Its length is fifteen spans, its width seven, its height, that is,
6. its thickness three spans. It was placed on an ox-wagon and it
7. was brought from a distance of four miles (b) from the abbey. God
8. endowed those oxen with mighty strength, and they hauled it and
9. brought it to the abbey. But when it reached the bottom of the
10. rise near the abbey, for this abbey is built on the top of a
11. hill, the teams of oxen faltered and were unable to pull it any
12. further because of its great weight. Thus it came about that all
13. the monks and the brotherhood were obliged to go
14. and help on the slope (up to) the abbey. The blessed Mor Gabriel
15. made a solemn pronouncement with the Word of God, saying: "None
16. of the monks neither old nor young, has the right to stay in the
17. abbey, but they shall (all) go out to the place where the stone
18. is." So when they had finished morning prayer, all the brothers
19. went out together. And it came about because the Bishop's solemn
20. adjuration made no distinction between the living and the dead,
21. that there went out in the spirit all those (entombed) in the
22. House of Saints of the abbey, but the brothers could not see them.
23. Then the Blessed One came face to face with a company [of those
24. saints]; and he began to ask them, "Where are you from, my brothers?"
25. They replied, "Let it be known to you, O good shepherd, that you
26. made a solemn pronouncement with the Word of God that all the monks
27. that are in this abbey should go out to the stone.

a) "combs"; see note on LIX.13.  
b) i.e. four hours' journey, the actual distance from Badibbe to Qartmin.

11-12. Hebr. 4:12

LXXXI

1. من... و... و...  
2. من... و... و...  
3. من... و... و...  
4. من... و... و...  
5. من... و... و...  
6. من... و... و...  
7. من... و... و...  
8. من... و... و...  
9. من... و... و...  
10. من... و... و...  
11. من... و... و...  
12. من... و... و...  
13. من... و... و...  
14. من... و... و...  
15. من... و... و...  
16. من... و... و...  
17. من... و... و...  
18. من... و... و...  
19. من... و... و...  
20. من... و... و...  
21. من... و... و...  
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19. longer ago in it. When his master heard these words, he was amazed at the vehemence of his will and he held his peace. So the Man of God, lived full seven years with the old man.

a) The Syriac word-play might be reproduced in Greek: *to pathe ex hor signetai to paskhetai*.

2-8. Cf. Heb. 12:4

20. *وحيته معك: ميت وم حذا والاما فليد ما عيط*

1 *وحيته معك* 2 *Suppl. BP* 3 *MSS. وحيته معك*  
*Saints, p. 225* *MSS. وحيته معك*

LXXXII

1. (Consequently) all those who were asleep in the House of Saints woke up and have come to help the brothers. Then he bared his head and fell down on the ground before them. As for the brothers, they were surprised when he knelt down before the saints; for they were unaware of the cause of this action. The saint was speaking to them through his tears, "Forgive me, O my fathers and my masters, for I have done wrong!" While he was still begging and entreating (them), there came a certain madman who had been chained up with the fetters that are (a) in the House of Saints; when those just ones had left their biers this madman had been healed of his illness and they had freed him from the chain (and he had come) with them to the stone. But when the monks saw him they began to scold him, saying, "Who freed you from the chain?" He replied calmly with perfect clarity of mind, "See, those monks, who came out of the place where I was chained up, freed me from my bonds and I came with them. But look, they are standing amongst you!" Then the monks understood the cause of the kneeling of God's Bishop, namely, that he was paying respect to those saints. Then at his request they went back again to their place; and by the power of God and with the help of the prayers of the saints, the stone was brought into the abbey and was placed in the great dome which is next to the kitchens. That same day the teams of oxen which had hauled the waggon died and were buried right under the stone. Then they set the stone in its place - and what an admirable sight it is! This dome in which the stone is placed is constructed on and supported by eight arches. Its height is twenty-five cubits, its breadth twenty-five and its length twenty-five, and it is round.

a) Or: were.

LXXXII

1. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 2. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 3. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 4. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 5. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 6. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 7. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 8. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 9. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 10. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 11. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
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 14. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
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 16. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 17. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 18. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 19. *وحيته معك: ميت وم حذا والاما فليد ما عيط*  
 20. *وحيته معك: ميت وم حذا والاما فليد ما عيط*

1 *وحيته معك* 2 *Suppl. BP* 3 *MSS. وحيته معك*  
*Saints, p. 225* *MSS. وحيته معك*

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a) The Syriac word-play might be reproduced in Greek: *ta pathe ex hōn signetur to paskhein*.

7-8. Cf. Heb. 12:4

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LXXVII

1. (Consequently) all those who were asleep in the House of  
 2. Saints woke up and have come to help the brothers." Then he  
 3. bared his head and fell down on the ground before them. As for  
 4. the brothers, they were surprised when he knelt down before the  
 5. saints; for they were unaware of the cause of this action. The  
 6. saint was speaking to them through his tears, "Forgive me, O my  
 7. fathers and my masters, for I have done wrong!" While he was  
 8. still begging and entreating (them), there came a certain madman  
 9. who had been chained up with the fetters that are (a) in the House  
 10. of Saints; when those just ones had left their biers this  
 11. madman had been healed of his illness and they had freed him from  
 12. the chain (and he had come) with them to the stone. But when  
 13. the monks saw him they began to scold him, saying, "Who freed you  
 14. from the chain?" He replied calmly with perfect clarity of mind,  
 15. "See those monks who came out of the place where I was chained  
 16. up, freed me from my bonds and I came with them. But look, they  
 17. are standing amongst you!" Then the monks understood the cause  
 18. of the kneeling of God's Bishop, namely, that he was paying respect  
 19. to those saints. Then at his request they went back again to  
 20. their place; and by the power of God and with the help of the  
 21. prayers of the saints, the stone was brought into the abbey and was  
 22. placed in the great dome which is next to the kitchens. That  
 23. same day the teams of oxen which had hauled the waggon died and  
 24. were buried right under the stone. Then they set the stone at  
 25. its place - and what an admirable sight it is! This dome in  
 26. which the stone is placed is constructed on and supported by (eight)  
 27. arches. Its height is twenty-five cubits, its breadth twenty-five  
 28. and its length twenty-five, and it is round.

a) Or: vera.

LXXXII

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16. power of God (b) that went with him.
17. 10) Now in the time of the blessed Mor Gabriel, when he was Head of the
18. abbey, there came a certain Arabian from the Desert of Arab in the South.
- a) Or: protective armour; the same phrase is translated 'an aegis of salvation' at LIII.8.
- b) cf. XXXIII, note a.
17. cf. Chr. Lugin 175, II, pp.160-63

15. ...  
 10) ...  
 P45 ...  
 B104 ...  
 2 a ...  
 3 a ...

# LXXXIII

1. These and many other such things they used to relate
2. concerning the triumphant Mor Gabriel, but to prolong this
3. narrative would make weary the ears of the audience, so I have
- cut short my account of the miracles he performed.
4. 20) The Blessed One was seated with the brothers, when there
5. appeared before him a certain solitary, whose habit marked him
6. out as a mourner (a). He asked the saint if he might be
- received into this abbey and settle here. He urged his plea
7. with great persuasion, saying, "I beg you, Father, receive me as
8. one of your number!" But the saint interrogated him about his
9. schooling in the monastic life (b). "See, brother," he said to
- him, "whether you be not bound by some other allegiance or
10. whether you be not under an interdiction!" [The mourner, however,
11. when he saw how closely he was [questioned] by Bishop Mor Gabriel,
- was afraid to confess that he had not yet been released, lest he
12. might not be received into the brotherhood. For there were many
- from all parts who desired greatly to belong to that spiritual
13. harmony. So that mourner declared in the presence of all:
14. "I have been released from the monastery in which I had my
15. schooling; I asked forgiveness of my brothers, and so came here."
- (He said this) although (in fact) he had not been released, but had
16. been placed under an interdiction by his abbot. So they
- received him and he entered the abbey under obedience to them.
17. But a few days later - God having resolved to expose his deceit -
18. a serious illness overcame him and he became so sickly that he was
19. unable to speak. He lay there in agony, on the border between
- life and death. Now it was the custom in this abbey, [whenever]

a) See p. 85f.  
 b) "his discipleship".

41. cf. LL: Eastern Saints, ch. 18

# LXXXIII

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1 MSS. 2 a. ...

17. said to them, "What, then, did he instruct you concerning me?"  
 18. They said to him, "He told us nothing at all about your deposit  
 19. nor about you. But there is a chaste disciple of his, who will  
 not withhold any information he may have received concerning the  
 20. gold." For we know him (to be) a truthful man  
 like his master was". The Arab said to them

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LXXXIV

1. someone sickened in it (to such an extent that) he was racked with  
 2. terrible pain, to bring the Gospel-Book and (to burn) incense in a  
 3. thurible and (so) to purify him of all his transgressions; and as  
 4. soon as this was done, the sick man would find release, whether he  
 5. lived or died. But as for this wretched (monk) - that the  
 6. Scripture might be demonstrated in action, which says that  
 "Everything which you bind on earth shall be bound in heaven,  
 7. etc." - as soon as they saw that the sick man had  
 8. passed into a phase of extreme pain, the monks came to him and  
 9. offered prayers and petitions for him with incense for his absolution,  
 10. but there was no release, no respite from that cruel pain.  
 11. Then they stood around him weeping, both distressed and amazed  
 12. at the anguish of that soul and its dreadful parting from the body.  
 13. They wrung their hands and prayed with heartfelt groans to God.  
 14. For seven days both day and night they fasted, but neither their  
 15. prayer nor their tears were accepted<sup>a)</sup>, and everyone said, "Woe  
 16. is me!" On the (tenth) day (saw) all the venerated elders got  
 17. together and went to the blessed Mor Gabriel and entreated him to  
 18. go and bring deliverance to the soul of that sick man. He arose  
 19. and went in with them to his bedside; and when he saw his  
 20. torment he sobbed and let fall tears. The elders, too, wept, that  
 21. stood with him in the courtyard; for Mor Gabriel had chosen one  
 22. hundred and fifty of them to make intercession with him to God.  
 23. Then he stood over the bed and said, "What I should do for you, O  
 24. sick man, I do not know. I would ask you about the sin for which  
 25. you are now tormented, were it not that  
 26. the power of speech has been taken from you."

a) "neither was their prayer accepted nor were their tears heard".

5. M<sup>16</sup> 16:19, 18:18

LXXXIV

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[illegible]

*(continued)*

LXXV

- [illegible]

One leaf  
is missing  
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1 a مَعْبُود 2 in margin of a: آتَى 3 Chr. Quatman 819,  
p. 17, lines 8-12, 21-22 = Chr. Harron 846, pp. 235-36: تَعَالَى / وَأَوْحَى

18. The Blessed One did not prevent him, but rather granted his  
19. wish according to his request. So the Arab went down into the  
tomb and found the dead man wrapped and enveloped in a shroud,  
20. having loosed which he gazed at him for a while.

When he was sure that it was his friend,

أفهم وقال له يا رب لا تمنعني من ذلك بل اسمح لي  
2906 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
20 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك

1 in margin of 2: يوحنا

# LXXXVI

2. 21) These things, by the great grace of God, who made our Father  
3. Bishop to triumph, have prompted me to tell this tale of his life,  
4. albeit at less length than the subject demands. For it would  
surpass the puny intelligence (of the writer) to tell of (all) his  
5. amazing deeds; as for those other virtues - his peacefulness<sup>a)</sup>,  
6. his gentleness, his cheerfulness, his goodness, his diligence, his  
7. quietness, his innocence, his combativeness, his abstinence, his  
8. chastity, his holiness, his purity - I refrain from speaking:  
9. indeed, I cannot encompass his exalted and ineffable virtues. For  
10. what I have set down as a memorial to that triumphant Apostle and  
Chosen One of God, Mar Gabriel, I have written - albeit far too  
11. little - in order that we may emulate his life and be rescued by  
12. his pure prayers to God.
13. 22) When he was an old man he received this revelation from God  
14. in a dream of the night: "Your departure from this world is  
15. nigh". From that moment he began (to edify) the spiritual  
16. sheep<sup>b)</sup> of his pasture with words of advice. He wrote statutes  
and ordinances and cautions for the monks with many observances,  
17. which are not written in this story, lest by reason of its length  
the sweet taste of it be lost.
18. When, therefore, he sickened with his final illness, the whole  
brotherhood of the abbey assembled.

a) "about the remainder of his peacefulness".  
b) cf. Lampe, *Patristic Lexicon*, s.v. *logizos* C.2.a.

# LXXXVII

- 21) هذه هي حقا ما في رحمة الله، الذي جعلنا أبينا  
2906 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
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20 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك
- 5 ونسبته، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
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10 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
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فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك
- 22) هذه هي حقا ما في رحمة الله، الذي جعلنا أبينا  
2906 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
20 من هذا العالم، وبقدر ما أريد أن أرى وجهك  
فأفهم لا أفهم، إلا أنني أريد أن أرى وجهك  
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- 1 8. لنسبته، وبقدر ما أريد أن أرى وجهك  
2 8. من هذا العالم، وبقدر ما أريد أن أرى وجهك  
3 8. من هذا العالم، وبقدر ما أريد أن أرى وجهك  
4 8. من هذا العالم، وبقدر ما أريد أن أرى وجهك



1 B cm.      2 MSS. 1125 ✓      3 B cm.

[illegible]

a) "the air sprinkled"  
b) "barn".

LXXXVII

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This priest was pleased that the Blessed One had come to see him;

16. as for the holy man he returned to the abbey with great joy
17. 13) It was a rule of the brotherhood that none of the monks should bring

a) Doubtful interpretation: perhaps the poll-tax; cf. p. 127.

1. Cal. TA, Nov. 5

[illegible]

(13) اهدمها الله اهلا خذ اثلا ولا تبالا عنبلا به ولم يمتنا

1 B om. 2 B 3 MSS. 4 B om.  
5 a Lil. 6 a 7 a

LXXXVII

1. in which the round House of Tombs of the House of Saints of this  
2. abbey was cleaned out and there were found in it eight hundred  
3. 23) The sum of the years of the life of Mor Gabriel was seventy-  
4. four. When he was fifteen he became a disciple under the yoke of  
5. the monastic life. At twenty he became a deacon. At thirty-nine  
6. he was made Head of the Brothers. At forty-five he became a  
7. priest, or presbyter. At sixty he was ordained bishop and he  
8. sat on the episcopal throne for fourteen years and seven months  
9. and twenty-three days. He has two other feasts (apart from the  
10. commemoration of his death): one on New Sunday (a) and the third  
11. on the thirty-first of August, the month of vines, because on  
12. that day they cut off his right hand because of an epidemic of  
13. *plague* (b). The latter is the feast for the singing of his merits.
14. 24) Then, when (this) great crowd was assembled, they prepared him  
15. for burial with honour and ceremony and on the eighth day they  
16. buried him in the House of Saints and they celebrated the Eucharist  
17. in order that the people might communicate, because they were  
18. debilitated by hunger and thirst. But when the congregation went  
19. up to receive communion, at the moment when they were (most urgently)  
20. crowding and jostling one another, a certain had fell down beneath  
21. them and was trampled by the people and died. He was the son of  
22. distinguished and prominent people and about twenty years of age.

a) i.e. Low Sunday.

b) cf. XC, note a.

4. Mt 11:29-30

10-12. Cal.TA, Aug. 31

## LXXVIII

٥٠/ عايشة<sup>٢</sup> حصة الميراث من ماله.

[illegible][illegible]

(24) مرقومہ جہ الخشب فیما مضی۔ بقیہ وہ جانباہی ہوتا۔

[illegible]

1 MSS. البقرة 2 a أميوس 3 ap 17 جت  
4 ap 5 a : بيتا BP (صبا)



a) Syriac: *shabthoye*; see p. 82.  
b) "the bread".

1 MSS. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040

The priests returned the sacrament to the sanctuary and there arose a great wail of lamentation. Then those ten bishops came with those eight hundred monks and the secular priests and they took away the dead lad and placed him on the bier of that victor in virtue Mor Gabriel. Then everyone knelt in prayer as supplicants - and not a sound was to be heard. Then they went back and fetched out again the Bread of the Sacrifice and the Blood in the chalice and placed (them) on the bier of Mor Gabriel. The whole congregation were distributed in their several rows and groupings<sup>(a)</sup>, each one according to his rank and position, weeping and praying and supplicating God on behalf of the deceased, and they called the triumphant Mor Gabriel to their help. Then at God's command the lad leapt up - and there was not even a bruise on him. Everyone was seized with great amazement and glorified God; they were filled with joy and gladness. Now since the resurrected lad was a deacon they put on his fore-arms the sacramental paten and a priest administered to the whole congregation the Body and Blood of Christ.

a) "rows, rows and groups, groups"  
b) i.e. after the (supposed) date of the death of Mor Gabriel.

14f. Cal. TA, Jun. 3; Chr. Qartmin 819, A.G. 1011; Chr. 'Hainrar.' 846, A.G. 1018

[illegible]

1 a مجمع 2 a اجبه 3 a يقبح 4 in margin of 2:  
طاري سجان 5 a انما; 8p اما 6 a بيجا 7 in margin  
of حتران

4f. cf. *LL. Eastern Saints*, ch. 35

15  
 296a  
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12 ugo

1-3. of L. Simeon of Olives

5 وَاَنَا لَا أَبْغِي عَذَابًا بِمَا كُنْتُ أَفْعَلُ ۚ  
 وَأَجِدُكَ مُعَذِّبًا بِمَا لَا أَبْغِي ۚ  
 وَأَنَا لَا أَبْغِي عَذَابًا بِمَا كُنْتُ أَفْعَلُ ۚ  
 وَأَجِدُكَ مُعَذِّبًا بِمَا لَا أَبْغِي ۚ

26) سَخَّجَ دَالَهُ فَنَظَّمُوا أَيْ لَحَفَ. حَفَفَ وَنَحَلَهُ مَدَدَهُ دَالَهُ  
خَبَّرُوا مَثَلَهُ وَأَلْقَوْهُمَا وَأَنْزَلُوا صَدْرَهُمَا الْيَدِ. اللَّهُ سَخَّجَا  
27) دَالَهُ وَأَلْقَوْهُمَا سَخَّجَ هَذَا صَدْرَهُمَا وَنَحَلَهُمَا مَدَدَهُمَا  
28) دَالَهُ وَأَلْقَوْهُمَا سَخَّجَ هَذَا صَدْرَهُمَا وَنَحَلَهُمَا مَدَدَهُمَا  
29) دَالَهُ وَأَلْقَوْهُمَا سَخَّجَ هَذَا صَدْرَهُمَا وَنَحَلَهُمَا مَدَدَهُمَا  
30) دَالَهُ وَأَلْقَوْهُمَا سَخَّجَ هَذَا صَدْرَهُمَا وَنَحَلَهُمَا مَدَدَهُمَا

[illegible]

1. **الف** 2. **ب** 3. **ج**



5. Ps, 36:8

1 2 MS (A) 3 4 5 6 7

## XCI

- a) "choir", and so of the book-stands, on either side of a Syriac church, around which the choirs group to chant antiphonally.

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19. Hebr. 4:12

1 sc. معلقة; cf. LVIII<sup>1</sup> 2 a

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[illegible]

1. om. BP 2 suppl. ca. (x 2) 3 in lower margin of A. on fol. 82b  
 دمار شوال ومار شيعان ومار غيرايل .. Note and epigram added by editor.



- [illegible]

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## The Torah

Exodus (3:5) I

Deuteronomy (27:26?) LIII.13-14; (32:5 and 32:20) XXVI

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I Samuel (I-2) VII

Nehemiah (1:8) XXV

Psalms (1:2) LVI; (34:7) XLIX; (36:8) LXXV; (37:19, 28) XLIX; (44:11, 12) XLIX;

(44:14) XLIV; (69:9?) X; (79:1, 4) XXV; (86:15) XIX; (91:9?) XIV; (110:1) XVI.

(116:15) XLIX; (119:115) II; (125:1) XXV; (138:7?) XIX

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The Acts of the Apostles (6:15) XXXVI; (9:15) LXV  
The Epistles

## The Epistles

Romans (8:5) II; (8.22) L  
II Corinthian (11:18) III

II Corinthians (11:10) IX  
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Philippians (2:15) YX

I: Thessalonians (5:18) I: VIi

Hebrews (4:12) XXXVIII. I

LXVI

## The R

... (11:1-2) XVIII; (21:27) II, XLIII

- a) "bed of sleep": the word for 'bed' can also mean 'bier'
- b) Or, possibly, 'animals'.
- c) All one word, meaning 'pain' in Syriac.

[illegible]

1<sup>st</sup> MSS. لعلنا 2 in margin of 3 سيعون 3 ap سيعون  
+ ap لا 5 2 الانبياء 6 2 سيعون 7 ap سيعون

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αγρος	XIX,5,XXIII,12,XXXVII,10, LXXVIII,2
αγῶνες	XXVII,4
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ἐξοικετιον	VIII,14
ἐκτορία	XXII,16
ἐπισκοπος	VIII,11 and in thirty-one other places
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 περθαίς LIII.1 and in twelve other places  
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 σανάλαον XXIII.14  
 σείρα LXVIII.10  
 σινδών XXXVII.19,20  
 σπυρίς XVI.4  
 στοά LVI.8,LXI.3  
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 τατίε V.13,19,VI.9,XVIII.11,XLVIII.18,LVI.3,LXV.15,XCI.2,9  
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 ζιτών LXVI.19  
 ζωσιανός III.9,17,LX.2,LXXII.11  
 ζωσιστόμος XXII.16  
 γάλτης XXIII.9  
 ω XIII.18 and in seventeen other places

## Add. = Additional

Briquel-Chatonnet (1985) - F. Briquel-Chatonnet, "Note sur l'histoire du monastère de Saint-Gabriel de Qartamin", *Le Muséon, revue d'études orientales*, 98 (1985), pp. 65-109.